Die Lunæ 24 Octobr. 1692.

ORDERED

THat the Thanks of This Houſe be given to Dr. WALKINTON, for his Sermon Preached Yeſterday before This Houſe, and that Coll. COOTE, Mr. MOLYNEUX, and Mr. SAVAGE, do give Him the Thanks of This Houſe accordingly; and deſire Him to Print his Sermon.

Ex. per Tho. Tilſon *Cler. Parl. Dom. Com.*

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SERMON

Preached *Octob.* 23. 1692.

IN

St. ANDREWS CHURCH

DUBLIN;

Before The

HOUSE of COMMONS

By Edward Walkinton, *Chaplain to the House.*

DUBLIN:

Printed by *Joseph Ray* on *Colledg-Green*, for *William Norman* and *William Winter* Booksellers 1692.

SERMON

Preached Cant. 29. 1692.

IN

ST. ANDREWS CHURCH

DUBLIN;

Before The

HOUSE of COMMONS

By Edward Walkinton, Chaplain to the Hon.

DUBLIN:

Printed by Joseph Ray on Cole-ly Green, for William Hermitt
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SERMON

PREACHED *Octob.* 23. 1692

Isaiah V. 3, 4. *And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.*

What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes.

THE Mercy and Tenderness of God towards Mankind, is in no instance more remarkable, than in the kind condescending Expostulations, that he is pleas'd to make with them, concerning their carriage to wards Him, and the unequal Returns that he has had from 'em, for all his Favours: For we find Him frequently in Scripture, mixing with his Anger, expressions of great Kindness, and concern for 'em, letting himself down, not only to their capacities, but to their affections too, endeavouring (where their Judgments are so stupid, as not to

be convinc'd into a ſenſe of their Duty) to ſtir the ſofter part of their Nature, to ſee if common gratitude, or down-right ſhame will not work upon 'em.

Sometimes he asks 'em, do they thus requite him; at another time, why they will die? ſometimes he tells 'em, that he would have gathered 'em as a Hen does her Chickens, but they would not: And here, in the words of my Text, to ſhew how Fair and Impartial he is, He leaves it to themſelves to be Judges betwixt him and them; whether he might not in all reaſon have expected ſome other Returns than what he has had, for all the Favours he had done 'em.

He tells the Children of *Iſrael* here, that he had taken 'em like a piece of Ground out of the midſt of a Common, with a deſign to lay out ſuch particular Improvements upon it, as ſhould let the World ſee that he intended to dwell there in an eſpecial manner, and therefore he fenc'd it in, to ſecure it; he gathered out the ſtones of it, planted it with the choiceſt Vine, built a Tower in the midſt of it, and alſo made a Wine-preſs therein, and he look'd that it ſhould bring forth Grapes accordingly, but it proved otherwiſe. It did not prove quite barren indeed, but brought forth a Grape ſower, and ungrateful to the taſte, and far worſe, than where no ſuch Improvement had been made.

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The application of this Parable is eaſy, the Houſe of *Iſrael* was this vineyard, Gods ſignal Mercies and Deliverances, which he wrought amongſt 'em, and were as ſo many calls to Repentance, and uniform Obedience, that was the Improvement he had laid out upon it, and their crying Sins and Miſdemeanour, swere the ſower grapes which came up where a much more pleaſant fruit might have been juſtly expected. And becauſe ſelf Condemnation is the firſt ſtep to Repentance, they themſelves are made judges of the whole matter: *Judge I pray you betwixt me and my vineyard.*

That God therefore may be juſtified in all his Ways, and that we may be truly humbled into a ſenſe of the Duty we owe Him, let us make the following Inquiries.

1ſt What were the great kind things that God was pleas'd to do for this People? and what were the ungrateful Returns he had from them?

2d. Let us inquire how far *We* are concerned in this Parable, That is, whether their Caſe be not in a very High meaſure applicable to us? And when we have done this, let u in the laſt place conſider what is to be done to redreſs this Matter, and what courſe to be taken, to reconcile our ſelves, to our good and gracious God, that none of theſe juſt and ſevere Complaints, may lie againſt us.

The kind things that God was pleaſed to do for

this People, to whom these words were immediately directed, were in short these: He deliver'd 'em from a severe Bondage, he gave them their Lot in a Plentiful Country, and he subdued all their Enemies round about 'em; by giving them such strange and astonishing Successes and Victories over 'em, as made it sufficiently appear, that he fought on their side.

When they were slaves in *Egypt*, their Task-Masters made their lives bitter with *hard Bondage in Mortar, and in Brick, and in hard Service in the field; all the Service they made 'em serve, was with Rigour*; insomuch as *they Sigh'd and Groan'd by reason of their Bondage, untill their Cry came up unto God*, Ex 1. 14 Ex. 2. 23.

From this miserable Condition of life, God deliver'd 'em by a mighty Hand, and a stretch'd out Arm, to the amazement, Terror, and Destruction of their Harsh and Cruel Masters; when he had brought 'em out of *Egypt*, he led 'em for Forty Years together, through a spacious Wilderness, *by a Cloud by Day, and a Pillar of Fire by Night* to conduct 'em; he fed them with Manna and Quails, to satisfie their Hunger, and brought Water out of the hard Rock, to quench their Thirst; and through all the Hard-ships and Difficulties that could oppose their passage, he brought 'em into the Land of Promise, where he did not leave 'em to themselves, but Fought all their Battels for 'em, Destroyed all their Enemies round about 'em, and secured 'em as well in the Possession, as the Conquest of

of a Country, abounding with all the Supports and Comforts of humane life, a Land flowing with Milk and Hony : many conflicts (it is true) they had, with the remains of those Nations that *Joshua* had almost rooted out, which continued as Thorns in their sides, for want of their being throughly Subdued at first, but as oft as they rose up against 'em, so often did their good and gracious God appear on their side; and by many great & signal Deliverances, Preserv'd and Supported 'em against all the attempts of their Enemies.

And now let us look back, and think if we can, what could have been done to obligea People to all the Duties of Gratitude, Fear and Love, where all these proved ineffectual? what could the hopes or wishes of a Nation Raise them to, greater than that was here done for them? what could beget a stedfast Faith, where such Miracles, or a true love, where such Mercies were disregarded and forgotten? And therefore who could imagine, but at least those that had seen these Prodigious things, that had 'em not only by Tradition from their Ancestors, but had been Eye-witnesses of 'em, would have made all the Returns of a sincere, & gratefull obedience, that could possibly be expected.

No, they were so Stupidly ungrateful, so Notoriously Blind and Deaf, to every Mercy and call of God, that they out-did all the Nations round about them, in their Rebellion and Idolatry, when *Moses* was in the very Act of Delivering 'em

'em, they Murmured againſt Him: when they were but a few days in the Wilderneſs, they long'd for the Flesh Pots of *Egypt*, and their old Slavery again: when their great Deliverer was but a few days abſent from 'em, they made 'em a Golden Calf, and worship'd it; when they were a little Pinch'd with Hunger, they cryed out that he had brought 'em into the Wilderneſs to deſtroy 'em; and when they were fully ſettled in the injoyment of the Promis'd Land, they defil'd themſelves with the Whoredoms, and Idolatries of their neighbour Nations, which they were ſtrictly forbidden to come near: And in the time of *Elijah* the *Prophet* of the People which was ſome times Number'd to many Hundred thouſand, he could not venture to ſay, that there were above 7000, that had not bow'd the knee to *Baal*, ſo univerſal was their Apoſtaſie: it is true indeed that after their Captivity, they were a little humbled, and Idolatry grew odious amongſt 'em; but they broke out into Factions, and Fierce Animoſities againſt each other, and to fill up the meaſure of their Iniquity, and to fit 'em for Deſtruction, they crucified the Lord of Life. For all which God was at laſt Provok'd to let looſe his vengeance upon 'em; He deſtroy'd their Nation, and made the ſmall Remainder of 'em, Wanderers about the World, the Outcaſt and Scum of Mankind, that ſeem to enjoy the Curſe, they prononnc'd againſt them-

themſelves when they Crucified the Saviour of the World, *His Blood be upon us and upon our Children.*

In this laſt part of their ſtory, the juſt and ſevere Vengeance of God upon 'em for their Sins (bleſſed be God for it) our caſe, and theirs, are not yet Parallel, but rather on the Contrary, our late Deliverances, do encourage us to hope that God has Mercies in ſtore for us; but how we have deſerv'd 'em at his Hands, will beſt appear, when we have made our ſecond Enquiry?

And that was this: How far our caſe is Parallel with that of the Jews? what were the kind things that God has been pleas'd to do for us? and what Returns we have made him, for all his Favours.

And firſt, it is manifeſt, that he has Deliver'd us from a Bondage, greater & more intolerable than theirs; a Bondage not of Body and Limbs, but of Soul and Conſcience; and this is what theſe Nations endur'd, under the Tyranny and Uſurpation of the See of *Rome*; which thought fit to withhold from us all the ordinary means of Grace and ſaving Knowledge, in order to ſend us blindfold to Heaven. The word of God which ſhould have been *a Light unto our Feet, and a Lanthorn to our Paths*, was lock'd up from us in an unknown Tongue; neither was it to be look'd upon by any but ſuch as would Purchaſe a Licence, neither could any one be ſav'd (if it were neceſſary for a Man to know

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what he Read or Pray'd, for in order to it) unleſs he would learn the Latin Tongue; we were to make our Addreſſeſs, for Grace and Salvation in the hour of Death, to Saints and Angels; or fall down to a God of Paſte, or Stone, or Ivory; who were as unable to anſwer, as to hear our Prayers: And if we would be Orthodox Chriſtians, we muſt have Pinn'd our Faith and Chriſtian Liberty upon the ſleeve of a Man, or Number of Men, that were generally neither more Wiſe, nor more Holy than their Neighbours; and who could never yet agree amongſt themſelves, concerning the Principles and foundations of their Faith: In ſhort, there was no ſort of Folly, Ignorance, or Superſtition, that was not obtruded upon us, under the name of Devotion and Religion. From this miſerable Bondage, of Soul and Conſcience, it pleaſed God to Deliver us, by the Reformation of our Church, which was done, not after that confus'd tumultuous way, by which the Romiſh Religion, was Baniſh'd out of other Countries, where the Rabble had many times, a greater Hand, in the Reformation of Worſhip, and Doctrine, than thoſe *whoſe lips were ordain'd to preſerve knowledge*; But our Reformation was carried on, with that order, and decency, which (bleſſed be God) is viſible in our Solemn Worſhip, and in the Laws and Conſtitutions of our Church, under the Protection, and Conduct of the Government both Civil and Eccleſiaſtical,

ſiaſtical, and this makes us at this Day, the envy of our Enemies, and the Prop of the Reformed Religion.

This I ſay is the Bondage, the Spiritual Bondage, from which God was pleas'd to Deliver us, as He did the Children of *Iſrael*, from one of another kind. And He has given us our Lot, in a Country nothing inferiour to theirs; 'Tis true indeed, we live more Remote from the Sun, than thoſe, that have their Woods, and Forreſts, cover'd with Citrons, and Gumms, and Spices. Yet God has bleſſed us, with all the neceſſaries of human Life, to that ſuperfluous abundance, that we ſend 'em round the Globe of the Earth, and bring home the Indies to our Doors Neither are the bleſſings of our Country, confin'd only to the temper of our Air, and Soil, but the Natu e and Temper of our Government, makes all Engliſhmen the moſt happy People in the World. For we have all the bleſſings of other Governments, without any of their Miſchiefs, or Inconveniencies: The Kingly Power Securing us from the inſolency of Faction; and the Authority of our Repreſentatives in Parliament, ſecuring us from the Encroachments of an Arbitrary Prerogative, which makes our Lives, our Liberties, our Eſtates, and our Religion too, our own; ſo fully our own, that they can't be touch'd, but purſuant

to thoſe Laws, to which we our ſelves have given our conſcents.

But our great top bleſſing of all, was, our Deliverance from our Enemies, not only our Foreign Enemies, but our Domeſtick ones, the Enemy at our Doors, and in our Neighborhood, that Enemy that has made this Day this 23d. of *October* famous in our Annals, an Enemy that never did, nor ever will want the Will, and Inclination, when they can have the Power, and Opportunity, to Deſtroy us. An Enemy whoſe vertue, valour, and conduct, (God be thanked) we have no great reaſon to fear. But an Enemy Treacherous, Ingrateful, Secret, Bloody and Implacable; an Enemy whom no ties of Gratitude, Hoſpitallity, Friendſhip or Affinity, could ever oblige to recede (unleſs it were in ſome very few Inſtances) from all the Barbarity, and Cruelty, that their own vile Inclinations, or their viler Religion could ſuggeſt to 'em; an Enemy which never fail'd to put ſome Bloody Rebellion, or Horrid Conſpiracy in Execution, when ever the leaſt glimpſe of Hope appear'd, that they ſhould be ſucceſsful in their attempts. One of which, and that the moſt Barbarous that perhaps can be inſtanc'd, in any Age or Nation, we are oblig'd this Day to Remember, and to Magnifie, and Bleſs the Goodneſs and Mercy of God, for the Seaſonable, and Miraculous Detection of it.

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In ſhort, an Enemy that one would think, in ſo long a tract of time, might have been reclaim'd, by the Wiſdom, and Clemency of the Engliſh Laws, and the Civility of their cuſtoms, were it not for ſome odd unaccountable antipathy in their natures, that renders 'em utterly irreconcilable to any thing that is Engliſh, for ſurely nothing leſs then this, could animate 'em to thoſe horrid barbarities, that they were then Guilty off: Cruelties unheard of, even amongſt thoſe Nations, that have liv'd by Murder, and Rapine; Cruelties, that but for a Poet to deſcribe, in another Country, where theſe things were not known, would render him obnoxious to cenſure, for Tranſgreſſing the Laws of Fiction. In ſhort, a Barbarity, which no conſideration of Oaths or Promiſes, of Age or Sex, of Gratitude, or Friendſhip, of Human, or Chriſtian compaſſion, could overcome, or ſoften. Had they been as good at Facing an Engliſhman in the Field, as at Murdering his Wife and Children, at Home, could they have us'd their Swords in Battel, as dextrouſly as they did their Long Skeans, and Pocket Daggers againſt the weak and unarm'd; they had been a formidable Enemy indeed, but that was not their province; and therefore when it came to a fair and open War, their Hearts, and their Hands fail'd 'em.

We need not put it to Conjecture what the

iſſue of their Bloody Deſign had been, if it had ſucceeded, their conſtant uſage of the British, in thoſe parts of the Kingdom, where they fell into their Hands, and were unable to Reſiſt 'em, is a ſufficient demonſtration of what they intended to do, which was no leſs than to extirpate our whole Race; and that this was the very Original Deſign, is manifeſt by the frank Confeſſion, of ſome of the *Conſpirators* themſelves, who told the Lords *Juſtices* that the Work was already begun all over the Kingdom, and that it was impoſſible to prevent it. No wonder then, that in their late pretended Parliament, they ſhould endeavour to blot out all further Memory of this Day; and Repeal the Act, for the *Anniverſary* obſerving it, there being no other way to retrieve the Honour of their Nation, and keep 'em from being the Scorn, and Deteſtation of all civiliz'd Poſterity.

This Cruel, and Deadly Blow, our Good and Gracious God was pleas'd to ward off, from taking it's full effect upon us. Not ſo, but that it gave us a Wound, and a deep one too, but it did not utterly Deſtroy us, but left us Life and Strength enough, to turn upon the Cruel Aſſaſſin, and worſt Him; for it pleas'd God, that in a few Years by frequent and ſignal Victories, by Military Executions, Tranſportations, and Tranſplantations, of the leading Men amongſt them, the *Engliſh* Intereſt was a-

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gain eſtabliſhed in this Nation, and in all human appearance, there was no other proſpect, but of Peace, and *P*lenty, and a laſting Settlement.

But to the amazement of all wiſe and conſidering Men, we had but juſt begun to feel the Bleſſings of a happy Settlement, when this ſame People, that we thought had been brought ſo low, began again to appear, and make a conſiderable figure amongſt us, and in a very little time, began to give broad Hints, that they had a very fair altergame in proſpect, which they Mannag'd ſo well, as to get all the Authority, and Power of the Kingdom once more into their Hands, and ſo gave the Divine Providence, an occaſion to appear again, in a more ſignal manner than ever, to retrive us from Ruine, by ſending our Great and Mighty *D*eliverer amongſt us, to whom he has given Victory over Kings, and enabl'd him to ſubdue this Barbarous *P*eople once more, and put their Necks under our Feet.

And now what Returns have we made to our Good and Gracious God, for all theſe Great, and Extraordinary Mercies? Was it our *D*evotion, and *P*iety, or our Exemplary Vertue that challeng'd theſe *M*ighty *D*eliverances at the Hand of God? no ſurely: To our ſhame, and Confuſion of Face be it ſpoken, never did ſuch a deluge of Sin, & Impiety break in upon a civiliz'd Nation, as what about, five or ſix and Twenty Years of Peace, and Plenty, produc'd amongſt us.

Not

Not only the *Luxurry*, *Pride*, *Intemperance*, and *Incontinency*, which other Nations have their ſhare in, as well as we, but a ſtrange unaccountable ſort of *Prophaneſs*, and *Contempt* of Religion, became ſo faſhionable amongſt us, that a general Corruption of Manners, was ſoon the conſequent of it.

The pretenders to Wit, and briskneſs of Fancy, thought they had no title to thoſe qualities, unleſs they could droll upon the Word of God, or the Preacher of it at leaſt, he was not thought to ſpeak like a well-bred Man, that did not embelliſh every Sentence, with an *Oath* or *Curſe*, and a well ſounding piece of *Blaſphemy*, made a period round and full, that had nothing elſe to Recommend it.

Neither was this Prophaneneſs confin'd only to vain or ludicrous Diſcourſe, but a graver ſort of Men there were, who would needs ſet up for *cloſe thinking*; who were not contented to be *lewd* and *wicked*, unleſs they could prove it *lawful* to be ſo. And therefore to ſhew that they were above the *Common Level*, they would needs draw in Reaſon, and Philoſophy, nay, and Scripture too, ſometimes, to countenance the Practice of Sin and Wickedneſs. Thus you ſhould have ſome argue, That God had never given us our *Luſts* and *Paſſions*, without a free liberty to *Indulge* 'em: That *Epicurus* did well to give the Deity his *Quietus eſt*, becauſe it would diſturb his Happi-

neſs

neſs to take care of the World; and that there is no Good or Evil antecedent to Poſitive Laws, and the like: Nay, what was more common than to hear down-right Atheiſm ſeriouſly Avow'd, and Argu'd for, in Publick Company, ſometimes with Approbation, always with Impunity; as if it were not enough to grant a Toleration to *Tender Ones*, unleſs the like were allow'd to *Sear'd Conſciences*.

'Tis true indeed, there have been Atheiſtical Scoffers at Religion, in Old Time; and I remeber *Cicero* tells us of a *Protagoras* that *Doubted*, and a *Diagoras* that *Deny'd* there was a God; but they never went about to Propagate their Negative Creed; they never openly Declaim'd for Vice and Wickedneſs, in Taverns and Publick Places; the Governments they liv'd under, were more tender of their Conſtitution, than to ſuffer any ſort of Men, to ſhake the Publick Weal, and looſe the bands of human Society. For that muſt needs be the certain conſequence, of allow'd and faſhionable Impiety, for there being no obligation to civil Duties, ſo ſtrong as the ties of Conſcience, where Religion in general comes into contempt, and the Principles of it, are Ridicul'd and abus'd, thoſe will immediately ſlacken, and then the Peace and Government of the World, will ſoon totter, and fall after it.

Thus were we haſtening to Ruin, untill we were upon the very brink of it, untill it pleas'd God to hold our Heads over it a while, to ſhew us the Diſmal

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Precipice, and then pull us back, and Sav'd us. And are theſe the Returns that we intend to make Him, for all his Mercies, and Deliverances? has he open'd his Hand, and fill'd us with Plenteouſneſs, onely that we ſhould Wax Fat and kick againſt him? has He Delivered us from a Spiritual Bondage, that we ſhould make our ſelves ſlaves, to our *Luſts*, and *Paſsions*? has He Retriev'd us from Ruin, by ſuch ſignal and aſtoniſhing Mercies, as were little leſs than Miracles, only that we ſhould diſpute, againſt his Being, and Providence? this looks as if a Nation were ſtudying to be miſerable, and contriving, how to provoke the Great and Incomprehenſible Majeſty of Heaven, and Earth, to Deſtroy them even againſt the bent of all His Merciful inclinations towards 'em. How eaſie were it for Him to let looſe one of his three great Deſtroyers, the *Sword*, the *Peſtilence*, or the *Famine*, to lay us Waſte and Deſolate once more? how eaſily, might he lay us open to Forreign Invaſions, or Domeſtick Inſurrections, again? or which is worſt of all, throw us Back into that State of Bondage, and Miſery, from which he ſo lately Delivered us? nothing certainly but, his unſpeakable Goodneſs, and Mercy, has preſerv'd us. To deprecate therefore, theſe juſt, and heavy judgments, and to ſettle in our Hearts a firm, and ſteady Reſolution, of reconciling our ſelves to our good and gracious God, that he may once more take delight, to dwell amongſt us, is

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the busineſs of this Day, this memorable Day, and the only effectual way of doing this, is by a ſincere, and hearty endeavour, of all ſorts of Men, in their reſpective ſtations, to ſet themſelves to the regular uniform practice of Religion, and Vertue. The wiſe Man tells us, *that Righteouſneſs, exalteth a Nation, and that Sin, is the Reproach of any People*, and not only the nature and propercendency of true Holineſs, to the peace, proſperity, and glory of a Nation, but the juſtice of God, ſeems concern'd to confirm this.

To this every private Perſon is oblig'd, not only as he has a regard to the eternal intereſt of his Soul, but likewiſe as he ought to have ſo much of a publick Spirit, as to wiſh the temporal Happineſs, and Proſperity of his Country: But thoſe who are in a Publick ſtation, who are not only to Reform themſelves, but others, are under a more High and Important obligation; I am not ſo vain as to think my ſelf able to Inſtruct the united wiſedom of this Nation, in any of the Political parts of their Duty, but thus much, as a Miniſter of the Goſpel, I think it is my Duty to tell you, that the greateſt Grievance of this Nation is the diſregard, and contempt of Religion that is viſible every where amongſt us, and that to weaken the hands of Ec-

cleſiaſtical Authority, is not the way to Redreſs it.

But when by the bleſſing of God upon the Councels and Endeavours of this Auguſt Aſſembly, an effectual courſe is taken, to ſtrengthen the Intereſt, and countenance the practice of Religion, and true Holineſs, when we ſhall ſee, a juſt, and ſerious regard generally paid, to the ordinances of God, and the diſpenſers of 'em, and that the generality of Men frequent 'em, rather out of a true ſenſe of Duty, and to profit by 'em, than for faſhion ſake, or to paſs away the time; when we ſhall ſee *Atheiſtical* diſcourſe, and all ſcurrilous treatment of Holy things, hiſs'd out of all civil Company: When *Prophaneneſs*, *Lewdneſs*, and *Intemperance*, ſhall be thought a ſufficient barr, to Civil and Military, as well as to Eccleſiaſtical preferment; In fine when we ſee the good lives, and the good Examples of our Legiſlators manifeſtly diſpoſe Men, to the ſerious Practice, of Vertue, and Piety. Then O Ireland! *bleſſed ſhalt thou be in the City, and bleſſed in the Field, bleſſed in the fruit of thy body, and in the fruit of the Ground, and in the fruit of thy Cattel, and in the increaſe of thy Kine, and the flocks of thy Sheep; bleſſed ſhall be thy Basket, and thy Store, the Lord ſhall cauſe thine Enemies that riſe up againſt thee, to be Smitten before thy face, they ſhall come out againſt thee one way,*

and

and fly before thee ſeven ways. And that this may be the happy conſequence, of all your Conſultations, ought to be the joynt Prayer of us all. To our good and gracious God, to whom alſo, for the Great and Never to be forgotten Deliverance, of this Day, and for all other his Mercies, and Benefits, be aſcrib'd (as is moſt due) all Honour and Glory, for Ever and Ever.

F I N I S.